

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

No. 12, Vol. LIII.

Monday, March 23, 1891.

Price One Penny.

THE NATURE OF JOSEPH SMITH'S MISSION.

If we inquire into the nature of the work of Joseph Smith, only two suppositions are possible; either that work is divine, or it is a cunningly devised human scheme. Joseph Smith must have been either the most clever member of the human family, or else a humble instrument in the hand of a superior Being. His work must be ascribed either to human sagacity or to divine intelligence.

Which of these two alternatives are we to accept, when we know how the work originated? There is, as will be seen on a proper investigation, only one possible.

When Joseph Smith received his first revelation, he was, as is well known, a young boy, with very limited education and small worldly experience. If we now for a moment suppose that the idea of starting a new religion originated with him, we may ask, when did it originate? Boys do not, as a rule, burden their minds with ideas of revolutionizing the world. Who cannot from his boyhood remember that a fine horse, a rifle, and similar objects were considered far more important than all the dogmas and creeds in the world? A young man planning a religious system of the magnitude of that now under consideration is inconceivable.

Had Joseph Smith at the time been a matured sage, familiar with the world and its various institutions, it would have been different. But he was not. Joseph, the son of Jacob, truthfully and innocently announced his prophetic dreams to his brethren, and was betrayed into bondage therefor; so did this youthful seer. God selected him to this work at a period of life when he was least able to commence a work of this kind in his own wisdom and strength. Mohammed was forty years old when he began his work, and he had then traveled considerably and seen

much of the world. Luther had already acquired the theological knowledge available at his time, before he conceived the idea of a protest against Rome. And his wavering position for years shows that he did not realize what he was doing. It is not at the age of fourteen or fifteen years that men stand up as reformers. We remember only one who at the age of twelve could astound the theological teachers of his day with His questions and answers. And this was the Boy of Nazareth, who became the Savior of the world. We acknowledge that He was influenced by the divine Spirit which rested upon Him. There is no other explanation possible of the fact that Joseph Smith, at the age of fifteen, conceived the great idea for which he lived and died. The Spirit rested upon him, prompted him, taught him.

There is evidence enough that at the time when the Prophet had the first manifestations, he received instructions contrary to everything that was held to be true by the world. Two opinions regarding the church were then, as they are now, held by men. Some thought that one particular church was the right one, exclusive of all other ecclesiastical institutions. Others held that no particular church was *the* church, but that all taken together would contain an element which, they hoped, could be designated the "invisible church." Joseph himself was not free from the first of these ideas. He was very much inclined towards Methodism, and sought his friends among the representatives of that system. Now, the probability is that a young boy, who—were such a thing conceivable—would build a system of his own, and by his own wisdom, would build on the foundation already laid. Had Joseph Smith been influenced only by his own wisdom, he might have started a new branch of the Methodist Church, depriving it of a few objectionable features, and ornamenting it with some new embellishments. This has been done again and again in the world. For what are all the popular churches but branches of the great Roman trunk, one in nature, although diverse in forms? No man can by his own wisdom form an original church. He is a child of education and circumstances, and his most original work consists of modifications of what already exists. Further than that man's wisdom does not go.

Now, Joseph Smith is all at once made aware of the fact that all the churches were wrong. Neither one particular church, nor all together were right. This is the offensive doctrine that he was told to announce to the world, much to his own wonder. Where did he learn that new doctrine, which at once placed him, a young boy, in opposition to the whole world? Only one answer to this question is reasonable. He got it as did Paul, who, through a vision from heaven, was convinced of the fact that every system of the Jewish theology was wrong, and that the crucified Galilean was the Son of God.

Further, it was a promise in the New Testament that led Joseph to the first step on the road he entered. With child-like faith, sublime in its simplicity, he embraces this promise: "If any man lack wisdom, let him ask of God, * * and it shall be given him." He felt his lack of wisdom; he suffered mental agony in the darkness that surrounded him. But he

took this promise to be true and put it to the test. The results were the opening of his understanding to the condition of the world, and his calling to be the messenger of heaven.

Shall we now say that he was deceived? That his mind became darkened by the prayer? Then we must say that the Bible misled him. If Joseph was deceived, he must have been so by the power of darkness. We must suppose, then, that in answer to his confident prayer to God, he was delivered up to the influences of Satan. But if there is any truth in the promises of the word of our Heavenly Father, we must admit that the prayer of the young boy was answered by Him to whom his fervent applications were devoted.

It must not be forgotten in this connection that there are many witnesses who, besides Joseph, testified to the truth of his statements, and notably to the divine assistance in the finding of the Book of Mormon. It has been repeatedly pointed out that these witnesses never denied their testimonies. Some of them entered other associations, and were even bitter against the Prophet and his friends, but they never denied their testimony. On the contrary, as long as they lived, and on their death-beds, facing eternity, they still testified. The force of this argument has never been successfully met, nor can it be overcome. It is not to be supposed that these men would be lying all their lives, and go down to their graves with a falsehood on their lips. Their testimony should be accepted as true by reasonable beings.

It has been asserted that these witnesses were themselves deceived by somebody personating an angel. But this suggestion is about as feasible as was the one offered by the High Priests who induced the Roman soldiers to say that the body of Christ was stolen by the disciples while they—the soldiers—were asleep, as if it were possible to see the thieves while asleep. Those who suggest that the witnesses to the Book of Mormon were deceived by an impersonator, must think that it is an easy matter to act the part of an angel, and that people are easily satisfied in this respect. He would soon be undeceived by attempting it. Should he drop in among intelligent persons and hint that he were an angel, he would find that people are much less credulous than Oliver Cowdery, Martin Harris, the Whitmers and the Smiths are supposed to have been. When men like these stand up before the world and testify in sober words that they have seen heavenly messengers, it is safe to give credence to their statements. In such matters people are not easily deceived. The influence of the presence of such messengers cannot be imparted by mortal men. It is as reasonable to presume that Daniel was deceived by the angel that unfolded to him the contents of the "scripture of truth," or that John was deceived at Patmos, as to suppose that these witnesses were the victims of deception.

Is there any more testimony needed? If so, the world furnishes it. Every day brings new proofs that God spoke through Joseph Smith. The revolution in nature, the commotions among the nations, and the situation of the Church to-day, combine in proving that Joseph was a Prophet of God. And then, there is the testimony in the heart of the believer.

Those that love truth understand it. They receive the impression thereof indelibly stamped on their hearts. They know for themselves that the work is of divine origin, and become living witnesses of the mission of Joseph Smith, the Prophet.—*Deseret News*.

WORK OF A MOB IN AMERICA.

A FEW months ago Mr. Hennessy, chief of police at New Orleans, Louisiana, U.S.A., was murdered. It was believed that the crime had been committed by a band of Italians—the Mafia—who were said to be united for the commission of heinous offences. A large number of arrests were made, and a prosecution instituted. Public feeling ran high against the accused, but at their trial on March 14, they were acquitted. It was claimed that the jurors had been bribed by friends of the accused, and a mob, headed by a prominent New Orleans lawyer, named Parkerson, headed for the jail, the prisoners not having been set at liberty. A telegram of March 15 gives the following particulars of the tragedy:

After the crowd had assembled in the vicinity of Clay's statue, the people proceeded to the jail in an orderly manner. On arriving at the prison their demand for the opening of the door was refused by the officials. A side door was then demolished by the mob, and only fifty men, who had been previously picked, were permitted to enter. After a long search the prisoners were found in a yard in the colored female department. Shooting immediately began, and a rain of bullets quickly destroyed the lives of six of the prisoners. Simeri hid himself in a log house, and escaped the violence of the mob. Marchesi, the boy prisoner, who acted as a decoy at the murder, and who was spared by the jury on account of his tender years, was shot to pieces. It was then announced to the impatient crowds outside the jail that Baquetto and Polizzi had been captured. Polizzi was speedily run up to a lamp-post, and while the body was swinging it was perforated by showers of bullets. The scene is described as a terrible one, the ghastly white face turned towards the sky having depicted upon it the intense agony the man had suffered. At this stage of the murderous proceeding a patrol wagon, with a police captain and a dozen men, tore up Marais-street. They were stopped on the way by the excited populace, and were given five minutes to clear off. This they did as quickly as they had come. Men and women watched the lynching from the balconies of their houses through opera glasses.

Baquetto was next led forth, and when he had been swung up to the bough of a tree it was seen that he was already dead. In all eleven prisoners were killed, the affair only occupying three-quarters of an hour. Cries were heard on all sides of "Lynch the jury!" and "Lynch O'Malley!" the detective who is accused of bribing the jury. Better counsels, however, prevailed, and further violence was restrained.

The coroner then held inquests on the bodies of the men hanged on the lamp-post and the tree, and afterwards on those who had been killed in the jail lobby. One of the men in jail was not killed outright, but he died soon after the inquest was opened. More men were killed than was intended. Baquetto had proved an *alibi*, and was acquitted by the court. The jurymen are already suffering for the verdict they returned. Seligman, the foreman, besides being expelled by the Calton and Stock exchanges, has been advertised by his brother, who is the senior partner in his firm, as no longer connected with it.

The Italian papers in New Orleans are calling for vengeance, stating that the Italian citizens would force the authorities at Washington to

take action to punish the rioters who had taken part in the affray. Only two of the victims are reported to be Italian subjects. The governor and the mayor declare that they received no call for assistance in preserving order. Seligman, the foreman of the jury, has been arrested and imprisoned, but the charge preferred against him is not known. The mob was no ordinary lynching mob, but included lawyers, editors, and leading and wealthy business men.

THE BOOK OF MORMON MANUSCRIPT.

THE manuscript of the Book of Mormon that was used by the printers in setting type for the first edition was retained in the possession of David Whitmer, one of the three witnesses. Under the heading "Is the Manuscript Divine?" the St. Louis *Republic* has the following:

A regular reader of the *Republic* residing at Richmond, Mo., furnishes the editor of this department the following note concerning the original manuscript copy of the Book of Mormon, which belonged to the late David Whitmer, one of the three witnesses to the divine authenticity of the book: "June 1, 1878, the city of Richmond, Mo., was visited by a terrible cyclone. The residence of David Whitmer, the possessor of the manuscript of the Book of Mormon, was directly in the storm's path. Although the house was almost totally demolished; one room, that in which the book was deposited—being an extension of a porch, consequently not as substantial as the other parts of the house—was left uninjured in the least degree; not a shingle was removed or a single crack made in the plastering. Like the Athenian watch tower, it stood, piled up with wrecks on all sides, itself unwrecked. When the citizens of the afflicted city learned of the above facts they formed a committee and made a report on the miraculous preservation of the single room and its highly-valued treasure. The written report of the committee is now in possession of one of the prominent attorneys of the city in which the events related occurred."

CORRESPONDENCE.

LOWESTOFT, March 12, 1891.

President Brigham Young:

Dear Brother.—To-day we finished the tracting of this city, and I thought it a suitable time to report our labors. You will remember that when you visited us last September, Elder I. Sears was in the Lowestoft Branch of the Norwich Conference, and President Jos. Gibbons appointed me to labor with him. On Oct. 9, Elder Sears baptized three, and on the 10th left for Liverpool on his way home. Elder Prime Coleman was then sent by President Gibbons to fill the vacancy. We immediately began tracting this city of 28,000 inhabitants.

We began at the north end of the city, and completed our work, slighting none; so that at present all have had the privilege of learning our belief, except such as were not at home on either of our visits. The ultimate result of our labors I cannot state. We feel, however, that we have been doing our duty to this city. The attendance at our services is now at least double what it was. A number of people are apparently

investigating in earnest, and we are in hopes some seed has fallen upon good ground. .

As might be expected, the arch fiend has also been at work. About three weeks since a wealthy family, on learning that their servant was guilty of the heinous crime of still respecting a brother of hers who had cast his lot with the Latter-day Saints, immediately gave her notice to leave. Some ten days later, this brother's wife, who joined the Church when he did, went to cook for an independently rich lady of this city. This she had done one day a week for three years, as an accommodation, much to her own inconvenience, for the lady had been unable to suit herself elsewhere. The rich lady is highly spoken of because of her generous, benevolent disposition, as she spends much of her time in visiting, feeding, and clothing the poor. On the day in question, when the sister was about to go home, the lady called her to her room and remarked: "I am informed you have joined the Mormonites." "It is quite right," was the reply. "Then," said she, "sorry as I am to part with your valuable services, I cannot employ you any longer."

The editor of the leading Lowestoft paper has recently very kindly consented to insert a notice of our services in connection with the usual notices of other services in this city.

The Saints are more united than ever, and taking all in all, the prospects are more favorable than at any time since we have been here. With kind regards, I remain your brother in the cause of truth,

CHARLES ENGLAND.

FACTS AND EVENTS.

Prince Jerome Napoleon died at Rome on March 17.

By an explosion of powder at Khartoum, over 100 dervishes were killed.

Dr. Windthorst, the famous German politician, died at Berlin on March 14.

The northern part of the United States was visited by a heavy snowstorm on March 9, and railway traffic was suspended.

On Feb. 11, Major Lewis C. Bidamon, to whom Emma, wife of the Prophet Joseph Smith, was married after the Prophet's martyrdom, died at Nauvoo, Illinois, of old age. He had been ill for three years.

On March 17 the British steamer *Utopia* came into collision with the ironclad *Rodney*, at anchor at Gibraltar, and sank. The steamer was bound from Trieste for New York. Five hundred and seventy-six passengers are reported drowned.

NEW YORK, March 3.—A terrible disaster has occurred on James River, in Virginia, during the prevalence of strong gales. Two vessels were capsized, and those on board thrown into the water. Other craft went at once to their assistance, but, in spite of all efforts to save them, twenty-three persons were drowned.

The announcement is made that Mr. Austin Corbin proposes to establish a new steamship route between New York and Milford Haven, England, by building 12,000-ton steel vessels, with a speed of 24 knots per hour. The trip across the Atlantic will be made in five days. It is expected that within two years the first four ships will be in commission.

A railway catastrophe is reported from Jacksonville, U. S. A., on March 9. An express train ran over a broken rail, and was precipitated down an embankment. The

carriages caught fire, and a number of passengers and train hands were unable to escape. The fireman was burnt to death, and several others received such injuries that their lives are despaired of.

NEW YORK, March 6.—The abandonment of a military post in Southern Arizona having caused fears of an Indian rising, a bill has been introduced in the legislature of that Territory declaring a number of Indians, who recently left the San Carlos agency with arms in their possession, outlaws, and offering a reward of \$200 for each Indian killed, provided that it should in each case be proved at a coroner's inquest that the deceased was bearing arms at the time of his death. The enlistment in the United States army of 2000 Indians has been authorized.

WASHINGTON, D. C., Feb. 25.—Utah is represented at the Woman's National council, now in session here, in the persons of Mesdames Jane Richards, Emmeline B. Wells and R. K. Thomas. Mrs. Richards and Mrs. Wells appear on behalf of the Woman's Relief Societies, while Mrs. Thomas represents the Young Ladies' Societies. To-day might properly be called "Utah day," inasmuch as all three ladies bore a conspicuous part in the council's proceedings. Mrs. Richards, as chairman of the delegation, was the first to address the convention. She spoke in an easy conversational tone, and her remarks were followed with close attention by the large audience present. Her speech was devoted to the work of the societies. She referred to their steady development, to the unselfish and philanthropic spirit in which their labors were conducted, and to the satisfactory results achieved. At the conclusion of her address she was heartily applauded. Mrs. Wells and Mrs. Thomas then followed with the reading of reports of the work of their respective societies.

PARIS, March 4.—Intelligence received by mail from Madagascar to-day confirms the massacre of the population of Belanona in that island. It seems that the rule of Ramiakatra, governor of the province of Belanona, became so unbearable that a deputation was sent to the capital of the island to appeal for Ramiakatra's dismissal. They were thwarted in every possible way, and remained for eight months daily suppliants at the gates of the palace. In the end their destitute and starving condition attracted attention, and their grievances were promised redress. Their mission so exasperated the governor, that when they returned, he ordered his soldiery to surround the inhabitants of the place, and a general massacre ensued. Before being actually put to death, the victims of Ramiakatra's rage were tortured in every conceivable manner, the women being stripped naked and surrendered to the soldiers. The bodies of the dead were thrown to the dogs. After the massacre Ramiakatra caused a trophy composed of the heads of his butchered subjects to be erected in a public place. Two hundred and seventy-eight men, women and children perished.

On March 17, the Queen's Bench Division gave a decision in the Clitheroe abduction case. Mrs. Jackson had left her husband, and refused to return to him. Then he forcibly seized her, and kept her a prisoner in his house. An application was made in her behalf, by relatives, for a writ requiring the husband to give his wife an opportunity of stating her own case in the presence of the court. The judges denied the application on the ground that the husband has the right to the custody of his wife, even when he keeps her under lock and key. The application for the writ says "the lady is imprisoned "in a most distressed condition," and from the windows of the house where she is restrained "entreats her relatives to take measures for releasing her." The judges decided that they could not interfere, because the lady did not make the affidavit herself. The case therefore stood thus: Mrs. Jackson cannot possibly make an affidavit till she obtains her liberty, and the court says the question of setting her at liberty cannot be considered when the affidavit is made by any one else. This is unquestioned legalized slavery under the form of law. In Mrs. Jackson's case, the question was taken up to the Court of Appeal, and a writ of *habeas corpus* issued. Upon the hearing, Mrs. Jackson was set at liberty, the Lord Chancellor stating that while the husband had the right to the custody of his wife, he had not the right to imprison her.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 23, 1891.

KEEPING THE SABBATH.

In the Christendom of to-day the respect shown for the laws of God contained in the Decalogue has been reduced almost to an infinitesimal quantity. So far as the Ten Commandments are concerned, they are practically disregarded, the observance of the rules of conduct which they inculcate being mainly due to the enforcement of the civil law, and not to an inclination to obey the word of the Lord. This fact is a severe comment upon the much-vaunted Christianity of the age, but it is nevertheless just. Those who seek to rigidly conform to the Divine law have dwindled to a very small minority, and the professions made by pseudo-Christian nations are so radically at variance with the revealed word of God that they almost amount to blasphemy.

"Remember the Sabbath day, to keep it holy," was one of the duties required by the Almighty of those who had taken upon them His name and were considered worthy to be called His people. The rule was strictly enforced, even to the extent that, under the conditions which existed when Israel was in the wilderness, the penalty of death was visited upon those who violated it.

The Jews applied the form so stringently that, when the Messiah appeared, the observance of the day was hedged about with extraneous regulations which transcended the law of God, and were a mockery of the divine mercy and justice. Thus it was that, when the disciples of the Lord were hungry, and they plucked ears of corn on the Sabbath to satisfy their cravings, they were accused of doing that which was unlawful.

Upon this occasion the Lord rebuked the accusers, who were insisting upon the form and discarding the spirit of the law, and cited to them the action of David, when he ate the shewbread, and also gave to his men, when they were hungry. Under ordinary conditions this would have been unlawful, but with the circumstances then existing, the act was justified. The attention of the Jews was also called to the fact that the labor of the Priests in offering a burnt sacrifice on the Lord's day was not subversive of the law relating to the Sabbath, but, on the contrary, was consistent therewith.

The Scribes and Pharisees were not pleased at the way their pretensions were shown to be false, and their accusations unjustifiable. They would not accept as a principle of truth the saying of Jesus that "the Sabbath was made for man, and not man for the Sabbath." They were unwilling for the Son of Man even to do good on the Sabbath day, and when He had healed the withered hand of him who had faith, they counseled together with the Herodians how they should destroy Him.

But from the hypocritical and unauthorized rigidity of Sabbath observance among the Jews in the first century, the pretended Christians of the nineteenth century have passed to the other extreme. The law of God relating to the holy day, like the others written on the tablets of stone, is "more honored in the breach than in the observance." To the vast majority it is a day for hilarious pleasure and recreation, rather than the day of rest for man for which the Almighty ordained it. Few people regard its holiness in more than mere form, and the majority give to it little heed so far as devoting it to the worship of God is concerned. The customs of modern society and civilization have relegated the Lord's day to the background along with His other laws, while the people follow in the forms prescribed by man, giving a lip-service to Deity while their hearts are far from Him. By their conduct they fulfil the words of the Apostle Paul, and are "lovers of pleasure more than lovers of God."

But this disregard of the divine law must bear its legitimate fruits. The Father of mankind is not in the habit of revealing laws to His children merely for amusement, or to be scoffed at by having those laws unheeded. There is a well-defined purpose in all the commands that are given by Him. They are associated with laws that bring benefits through obedience. The violation of these laws results in condemnation, and by failure to observe the Sabbath as a day of rest, those who do so place themselves under the bondage of sin.

In this dispensation the Lord has expressly commanded the Latter-day Saints to "observe the Sabbath day to keep it holy." That they might not be misled by the traditions of men, or be turned aside by social customs, He has explicitly stated His will, in a revelation to the Prophet Joseph, given August 7, 1831, in which He says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer.

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but a glad heart and a cheerful countenance; verily I say, inasmuch as ye do this, the fulness of the earth is yours; the beasts of the fields and the fowls of the air, and that which climbeth upon the trees and walketh upon the

earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.

Here is the law for a consistent remembrance of the Sabbath; its language need not be misunderstood. Associated with obedience to these requirements is the promise of the fulness of the earth—even all things to please the eye, to gladden the heart, strengthen the body and enliven the soul. Some of those who bear the name of Saints do not keep holy this day of rest according to the letter and spirit of the revealed word. With such there is room and necessity for improvement and repentance. The conditions imposed are not difficult to fulfil. But how many are there among those numbered with the Saints who are deprived of the choice blessings promised in this revelation, merely because they do not comply with this plain and simple, yet important commandment? The Saints are yet far from the perfection to which they can attain by obedience to the laws of heaven, and in respect to keeping the Sabbath there are many who have taken upon them the covenants of the Gospel who could live much nearer to the Lord by being more careful in the observance of His holy day. Those who are wise will perform their duties in the season thereof.

J. H. A.

RELEASES.—Elders Alvin A. Walters and George I. Farnes are honorably released from their labors as Traveling Elders in the London Conference, to return home.

Elder Thomas H. Clark is honorably released from his labors as Traveling Elder in the Bristol Conference, to return home.

Elder Charles W. Symons is honorably released from his labors as President of the Bristol Conference, to return home.

Elders A. Van Dam and E. Neuterboom are honorably released from their labors as Traveling Elders in the Holland Mission, to return home.

Elder James B. Jardine is honorably released from his labors as Traveling Elder in the Scottish Conference, to return home.

Elder Alif Ericksen is honorably released from his labors as a Traveling Elder in the Scandinavian Mission, to return home.

ARRIVALS.—The Guion steamer *Nevada* arrived at Liverpool on Sunday, March 15, having on board the following Elders for the European Mission:

For Scandinavia—O. R. Olson, Oxford; Marthinus Neilson, Ovid, Idaho; Fred. Lundberg, Joseph A. Anderson and Carl Nyman, Logan; Anders Anderson, Providence; Andrew Hansen, West Jordan; Theo. Gyllenskay and Jacob Jorgensen, Smithfield; and John Swenson, Salt Lake City, Utah.

For Great Britain—George Godfrey, Clarkston; Nephi Edwards, Beaver, Utah; Theodore Farley, Snowflake, Arizona.

There were also with the company as visitors to England, Sister Clark, wife of Elder Thos. H. Clark, and Sister Symons, daughter of Elder C. W. Symons, of the Bristol Conference.

APPOINTMENTS.—Elders Theodore Farley and Nephi Edwards are appointed to labor as Traveling Elders in the Scottish Conference.

Elder George Godfrey is appointed to labor as Traveling Elder in the Birmingham Conference.

Elder Henry Moyle is appointed to preside over the Bristol Conference.

FULFILMENT OF PROPHECY.

It is with great interest that those who watch the signs of the times witness the many wonderful changes that are continually taking place in the nations of the earth. To the believer in the prophecies uttered by the inspired servants of God in ages past, it is a glorious testimony of His design in governing and controlling the destinies of men. Even to those who think that He cares little for the efforts of mankind—who contend that He is oblivious to their feeble struggles—the wonderful events daily occurring should be a testimony that the Lord rules and directs His creation. It seems a very queer philosophy to argue that the Creator of this glorious world and its inhabitants should take the trouble to arrange His created matter in such perfect working order as we see it, and then should exercise no further care concerning it; but instead, leave it to chance to fulfil the measure of its creation. This is in nowise the case, and it is certain that the Almighty Creator is interested in the great plan for the redemption and salvation of mankind now as much as He was in the beginning, and for generations anciently.

Then He revealed Himself to His servants, and directed those who were to perform labors to His name's glory upon the earth; He took a special interest in all the affairs of men. Since He formerly revealed His will to His chosen servants, we may be justified in concluding, as the scriptures say: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the Prophets." This has always been the case, and will continue to be, until that which is perfect shall come. No person, then, should flatter himself that God has no hand in the affairs of the world to-day; but on the contrary it should be the desire of all to learn what has been revealed and fulfilled, and what is about to be fulfilled, in the world, that by this course they may avoid the humiliation of exerting their influence against the omnipotent will of a just and righteous God.

The persecutions which have followed the Jews from the time they transgressed the commands of the Almighty until this day, is one of the strong testimonies that the uttered word of God will never fail in fulfilment. The Jews have verily been "scattered among all people from the one end of the earth even unto the other," and have found "among these nations no ease, neither have the soles of their feet had rest." They have surely been scattered among the heathen and plucked from their own land, and removed into all the kingdoms of the earth, as foretold by the Prophets would be the case if they transgressed the laws. Israel was divided; and the Gospel which the Jews rejected when the Redeemer came to them has been given to the Gentiles. The prophecies uttered against them are even carried out in our own day, as in the case of their persecutions in Russia; and notwithstanding the appeals that come from

the liberal civilized nations, such as England and America, to let them have peace, and the rights that are accorded to other people, the indignities are still continued, and the unfortunate people who rejected the statutes of God and scorned and crucified the Redeemer, "dwell alone" and are "not reckoned among the nations."

Not only has the judgment of God fallen upon Judah, but it even appears to have followed those who were led from Jerusalem by the power of God to the land of America. According to the inspired record contained in the Book of Mormon, these people left Jerusalem in the reign of Zedekiah, and were led to the western continent by the power of God, being promised protection and prosperity in a new land, where they should find shelter from the wrath of God about to be poured out upon their brethren who had departed from the admonitions of the Lord; this promise was upon the condition that they kept His commandments. The Book of Mormon is a history of the dealings of the Lord with these people, called the Nephites and Lamanites, and like the Bible, contains important prophecies uttered by men of God, who were from time to time called to warn the people. In it the reader may also find predictions concerning the fate that would overtake the people if they should depart from the paths of righteousness. Like the prophecies in the Holy Bible, they have been truthfully verified.

After many changes, in which they tasted of the sweet cup of prosperity, with the peace and joy that follow obedience to the commands of God, this people also walked in forbidden paths, and the curse of God rested upon them for their disobedience, until the Nephites were almost totally extinct, and the remnant of the Lamanites were changed in color and degraded in their habits of life. These are the American Indians as they appeared when the great navigator Columbus first planted his feet on an unknown continent, and the rising sun of European civilization burst upon the new world.

But the Indian, with all the curses that had come upon him for his disobedience, appears, even then, not to have been scourged enough. The broad meadows and grassy prairies of the vast American continent were his. He roamed free upon the thousand hills, and built his wigwam unmolested by the mighty waters. His chiefs were great; their tribes and warriors terrible. He was the ruler of all he saw; the buffalo and the deer served as his food, and there were none to say him nay, or to disturb the undisputed title to his vast dominions. He was strong and grand of stature, and the ages had not entirely obliterated all the traces of that intelligence which had been given to his forefather Abraham when God promised him "that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore," "and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." But like his brother of the East, the Indian had transgressed the laws of God, and the predicted judgments followed, as had been plainly pointed out to him in the prophetic words.

The story of Jerusalem's destruction is familiar to all; the great city

was leveled with the earth, and her children, as we have seen, were scattered among all nations. The people who went to America did not obey the commandments, and the judgments in like manner followed them. They have been scattered and peeled, until the poor remnant that is now on the earth is but a shadow of their nation's former strength.

And here, as a digression, let us, in a few words, consider their condition and the treatment which they have received. The United States, which is among the mighty in the nations of the earth, has treated the Indians shamefully, and that without being able to give any reason. That great government, established that it might be an asylum for the oppressed of all nations, and a protector of the homes of the free, has gone against all reason in its treatment of this poor people—the children of the forest, the owners of the soil—who seemingly should have been the first to receive its protection. They have been driven, and plundered, and pushed aside by the aggressive white man. Their lands have been taken from them; they have been persistently refused the exercise of their rights in the affairs of their own country; they have not voted; they have been robbed of their flocks, their freedom, and all that they held dear. True, the Indian has feebly resisted this, but shall we blame the lioness for seeking to destroy the child whose parent is engaged in hunting the young lion?

For nearly four hundred years, the red man has been hunted and scattered in his own land, until it can be truthfully said of the once proud nation that flourished in the new world, as it was said of its people's forefathers: "Thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore and no man shall save thee." If anything were lacking to show how truly the words uttered against his forefathers have overtaken this branch of Judah, we need only refer to the late atrocities committed against the poor Indian by this same government, brought about because of the ill treatment accorded the red man by the government itself, (which failed in paying the Indians promised money for their lands,) and by its agents who swindled them out of their rations. The recent pathetic killing of the chief Sitting Bull, his little son, and a band of Indians, who had first been induced to give up their arms, forms one of the many pages of dark history in the annals of the country.

The persecution of the Jew in Russia has its parallel in the treatment of the Indian in America. What shall be said of the justice of importing the ignorant, lazy negro from Africa, planting him in America and spending millions of money and shedding much blood to give him freedom and the ballot; while, at the same time, the brave, the more noble, and more intelligent Indian—the native and the owner of the land—has been refused these rights and privileges, is driven to the mountains and into the wilderness, is pillaged and plundered and placed upon the very verge of utter destruction! Yet this is what has been done. There could not be a more literal fulfilment of the prophecy uttered to his forefathers: "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low; he shall lend to thee and thou shalt not lend to him; he shall be the head and thou shalt be the tail."

Returning to the consideration of prophecy, it may easily be gathered from these short references that the utterances which were made concerning the scattering of Israel and the persecution of the Jews have literally and explicitly come to pass.

There are hundreds of instances that might be cited, in which the prophecies of scripture have been fulfilled, and that might be brought forth to substantiate our position that God really takes an interest in mankind, and makes known beforehand His designs, so that those who are wise may prepare themselves for events that are to come. It is, therefore, reasonable to expect that the prophecies yet unfulfilled, which were uttered by the servants of the same God, will be fulfilled.

It is just as certain that the prophecies which foretell the gathering of the Jews and the glory of Jerusalem, in the last days, will meet a fulfilment as that those which speak of the scattering and destruction have come to pass. The scriptures abound in prophetic foreshadowings concerning the return of the Jews to their native land, and the building up of the country. Speaking on this subject the Lord says by the mouth of the holy Prophets: "In my wrath I smote thee, but in my favor have I had mercy on thee. * * Whereas, thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

Not only are there many promises pointing to the return of the Jews, but there are many as well that foreshow the gathering of scattered Israel in the latter days, a work that is now begun in fulfilment of the Prophets, in which, as we are told, "the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

There are likewise glorious promises revealed in the Book of Mormon showing that the day of deliverance will come to the Indian, when he will again turn to God, when he will become white and delightsome, and be made once more the partaker of the blessings which the Lord promised to his fathers. In view of the recent Messiah movement among this people, in which they claim that the Lord Jesus has revealed Himself to them and told them of His return to earth, it is not unreasonable to expect, even in the face of all natural indications to the contrary, that the day is not far distant when the red man will practice peace, understand the will of God, and experience the fulfilment of the glorious promises made unto him.

Naturally we must conclude that as many of the promises of God have so far been literally fulfilled, we may look for a time in the near future when those now unfulfilled will come to pass. With this conclusion there is a plain duty before us. It is to learn what God has said shall come to pass, and so shape our lives that we shall not come in con-

flict with His invincible decrees, but rather assist with all our energies in the advancement of His mighty purposes, for the Lord "will proceed to do a marvelous work and a wonder," and "a little one shall become a thousand and a small one a strong nation. I the Lord will hasten it in his time."

E. H. A.

UTAH NEWS.

(Summarized from Territorial papers.)

A daily paper, the *Nation*, is to be published at Logan City.

At the Brigham City election on March 2, the entire People's ticket was elected.

On March 9, Henry M. Stanley, the African explorer, lectured in the Salt Lake Theatre.

The joint committee on the Salt Lake county and city building have decided to change the location from the old City Hall corner to the centre of Washington Square.

Since Christmas an epidemic of diphtheria has raged among the children at Moab, Grand County, there having been about fifty cases. Seventeen have resulted fatally.

The Ogden *Standard* has announced its position on national politics to be republican. Frank J. Cannon resumes editorial control, while his brother, John Q. Cannon, retires, as he is a staunch democrat.

George Whetlan recently met with a fatal accident at Vernal, Uintah County, by the explosion of a charge of giant powder in a mine. He was a stranger in that part of the country, and the whereabouts of his relatives could not be ascertained.

On Feb. 24, the city council of Salt Lake City sold 300 of its \$1000 bonds for \$960 each, being a discount of 4 per cent. This is the first time in the history of the city that the bonds have not demanded a premium, and shows to what condition the municipal finances have been brought by the Gentile officials.

The Utah delegation at the woman's suffrage convention in Washington consists of nine ladies, six of whom, Sarah M. Kimball, Emily S. Richards, Phoebe Beattie, Ann Groesbeck, Emmeline B. Wells and Caroline Thomas, are from Salt Lake. Ogden has one, Jane S. Richards; Provo one, Electa Bullock, and Fillmore one, Julia Greenhalgh. The chairman of the delegation is Mrs. Kimball. She was assured that Salt Lake will be at some future time the scene of one of the woman's suffrage conventions.

On Feb. 24, at Salt Lake City, Brother George W. Hill, the well known Indian interpreter, departed this life, at the age of 68 years. He was a native of Ohio, and early embraced the Gospel. He emigrated to Utah in 1847, and since that time has been closely identified with the opening of the Rocky Mountain region to settlement. He was a man of great courage and fortitude, and in the duties which brought him into contact with the Indians and frontiersmen exhibited these qualities to a marked degree. His later years have been spent in inducing the Indians to follow peaceable pursuits, in which labor he was very successful. His life has been one of devotion to the benefit of others, and his memory is cherished by all who knew him.

Dr. James E. Talmage, head of the Latter-day Saints' College in Salt Lake City, has been notified by the secretary of the Royal Microscopical Society, of London, that he was, on the 18th of February, 1891, elected a fellow of that scientific institution. This is an exalted honor which has been bestowed upon only a limited number of scientists in the United States. Dr. Talmage has met, at different times, members of the society as they were passing through Salt Lake City on their travels in pursuit of pleasure and knowledge. They have examined some of his personal microscopical work and expressed much satisfaction with it. He also complied with a request to furnish the institution with specimens of Utah insects. These associations evidently led to his being admitted to fellowship, which involves the appending to his name of the letters F. R. M. S.